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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

CONFIRMATIONS OF BIBLE HISTORY.

BY WILLIAM HAYES WARD, D.D., LL.D., IN "ZION'S HERALD."

The Bible has not been buried, and never will be, but an immense amount of lost history, illustrating the Bible, has been dug up from Eastern ruins and recovered. The Bible, that which makes it the Bible, the *one* book different from other books, is what St. Paul tells us it is when he says (2 Tim. 3: 16) that "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is the distinctive mark of the Bible, that which accounts for its being given by inspiration of God, that it is profitable for the religious purposes mentioned above, and is authoritative for these purposes. Other books may be as true—no inspiration can be truer than Euclid or Legendre—but these other books are not Bibles, because they are not profitable for the purposes mentioned by Paul. Now what has been dug up is not Bible, but history. We learn from it something we did not know before about people mentioned in the Bible; or something which the Bible has already told us is told us again. All this is important, and is very interesting. Just as we feel a peculiar respect for the cover of our Bible and its blank leaves, so we do for its history. There were a hundred pagan kings of Moab, but we care very little for any of them except Mesha, and for him only because he is mentioned in the Bible as one who rebelled against the King of Judah. When, then, a stone was found twenty years ago in Dibon containing Mesha's own account of his rebellion and expeditions, it was intensely interesting, and I was glad myself to give weeks to its study—but it was not Bible. It did not make the Bible one whit more profitable for doctrine, for reproof, for correction, for instruction in righteousness. It only illustrated the Bible in its historical and non vital part, in that which is its lifeless vesture, and not that which is its living soul.

We must not forget the definition of our Lord, "The word which I speak unto you, it is spirit and it is life." It is that which is spiritual and vital which is valuable; the lesson, not the parable. My parable

of the Bible would compare it with the rind, the shell, and the kernel of a nut. I take a walnut in my hand and tear off the rind; that has been valuable; without it the nut could not have grown; but it is without life, unproductive, cannot grow, cannot maintain or reproduce life. Then there is the shell; it has been useful, essential, has protected the life within, and has grown with it; but it has no inherent life, is as dead as the wood in the desk before me, is equally unable to maintain or reproduce life. But within these envelopes is the kernel which is all life. It maintains its life when dropped from the tree; it will support life, or it will grow into a new and multitudinous generation of life. The Bible has grown with its concentric parts, some of them protective and some vital; all important, but not all equally so; its spirit and its life are at its centre. It needed its rind of history—out of that it grew, and could not have grown otherwise—but in that there is no life; that is not the Bible we hold dear. It needed its harder shell of argument or doctrine, necessary to its growth; but this is not its life. The kernel of its life is in that which is food for the soul and stimulus for the conscience; it is in the bread of life and the water of life which Jesus gives. That is vital and that is nourishing. Of course the parable is not perfect—no parable is. Rind and kernel, history and instruction, are closer connected in the Bible, here and there, than they are in the nut; but the parallel holds nevertheless, and we must, in our thought and study of the Bible, keep ever in clear distinction the tremendous relative value of its vital part, and the comparative worthlessness of what is lifeless and, it may be, as in the case of the elaborate Jewish ritual, transient, imperfect, and only relatively true.

What, then, is the gain which we, as lovers of the Bible, get from these remarkable discoveries in the ruins of old and buried cities? Simply this—a fuller and clearer understanding of the history in which the Bible is set. The jewel is precious and the setting is interesting and important. We value the setting as well as the jewel, but not as much. We keep in mind their relative values. We know that the setting is for the jewel, not the jewel for the setting. We will dig out of Nineveh or Babylon or Pithom nothing

about the doctrine or instruction, but we will dig up much about the history, much that was in the book, but not in the essential Bible.

When the palace of King Sennacherib of Nineveh was opened, his own contemporary annals were found, written in his own life, at his own order, by his own historian, and put away for succeeding ages, preserved by a curse, like that which guarded Shakespere's bones, upon any one who should destroy the record. That record tells the story of his campaign against Palestine, and makes plain, what we did not know before, how it was that Hezekiah had provoked the anger of the Assyrian king, how he had harbored the rebel king of the Philistines, and how it happened that the king's main army was at Lachish, from which city the Rabshakeh was sent to demand the submission of Jerusalem. We have on a stone an actual engraved picture of Sennacherib at Lachish, receiving the submission of the surrounding nations. All this is extremely interesting, not so much because it confirms the general historical truth of the Bible story—for that there was no special reason to doubt—but because it adds to its facts and makes it more vivid. When we find the same fact given in the records, we are pleased at the confirmation. So when the writer of 2 Kings tells us that Hezekiah gave Sennacherib thirty talents of gold and three hundred talents of silver, and we find that the archives of the palace at Nineveh record the same tribute of thirty talents of gold and *eight* hundred of silver, it pleases us to remember that there was a large and a small talent in the ratio of three to eight, and that the Jewish historian made the number small by reckoning by the large talent, while the Assyrian historian made the number large by reckoning according to the small talent, while the weight of silver was the same. And when we find that Sennacherib does not record the destruction of his own army, we are not surprised, but we notice that he does not claim to have captured Hezekiah's city. We find a general agreement, and if we cannot easily settle all the points of comparative chronology we do not wonder, and we do not care much, for we keep in mind the relative value of the spiritual and the material.

Another admirable illustration of our principle is found in the book of Daniel. Fifty years ago that book was the only authority for Belshazzar at Babylon at the time of its destruction. The Greek authorities said that Nabonidus was the last king, that he was not at Babylon when it was taken by Cyrus, but at Borsippa, and that he was not killed, but captured. The conflict between the two sources of information seemed absolute. Now we have dug up from Babylon the whole story. We know that Belshazzar was the son of Nabonidus; that his father sent him to resist the invading army; that he failed, and that his father then left him as viceroy in Babylon while he led the army himself, and that Belshazzar was in Babylon, as the Bible says, when that city was captured, while Nabonidus was absent, as the Greek historians say. Both authorities are equally corroborated. Here is a remarkable confirmation, if we choose, of Bible history, and equally of profane history. We value it greatly, and yet soberly.

Extremely interesting is the last discovery from the monuments—that of a letter written by a successor of Melchizedek, king and priest of Jerusalem, to the king of Egypt, and discovered with a number of other old archives at Tel-el-Amarna. It is plain enough that just such a royal pontiff as Melchizedek was, reigned at Jerusalem, named Ebed-Tob, soon after his time, and this discovery illustrates and makes more vivid the Bible history of this early time. Just so it illustrates and at the same time confirms the Genesis story of the raid of Chedorlaomer, king of Elam, against the five cities of the Plain in the time of Abraham, to learn from the Babylonian records that an Elamite dynasty ruled at precisely this time over Babylonia, and that Arioch, one of Chedorlaomer's associate kings, is mentioned in those records, and that we know that his father was Chedormabug, and his grandfather Simtisihak. Such discoveries answer many doubts and objections that have been raised against Bible history.

It is only fair that I should answer the question, sure to be asked, whether the monuments always confirm the Bible, or whether they ever discredit a historical statement there found. Beyond question they are generally confirmatory, but they sometimes raise new difficulties, chiefly chronological; and occasionally on some unimportant matter they seem to contradict a scriptural statement. Perhaps as positive a case as any is that of Darius the Mede, who is said to have taken the rule of Babylon on its capture by Cyrus. It was a Mede, Gaburu (Gobryas), and not Darius, who became governor of Babylon, according to the monuments, while Darius was a later king. It is possible that there may be a copyist's error—that easy device for escaping a difficulty—but quite as likely the confusion was in the mind of the original writer. It is a small matter, and it is quite unimportant how the error arose, as the statement that it was Darius is not profitable for doctrine, for reproof, for correction, or for instruction.

I might multiply examples of confirmation and illustration indefinitely, but my purpose now is rather to warn against putting too much weight upon them. They can answer many objections against the correctness of Bible history, but they can add no positive argument for inspiration, much less revelation. They can illustrate history, but they cannot confirm miracle. They are of value within a historical period, but they cannot go back of the succession of kings into the realm of the origin of human history without carrying us into a cycle of myths, instructive and interesting, but without historical value. The Babylonian story of the flood or of the creation of the world is extremely interesting, and valuable for comparison with the Genesis story, but their form is completely mythological, and they are of no worth for historical purposes. They are valuable chiefly by way of contrast with Genesis, their crude, coarse polytheism being the very contradiction of the unsurpassed religious lessons of the Hebrew story, which tells us of one only God who alone created the heavens and the earth, who destroyed the race of man for their sins, saved Noah and his family, and gave him the merciful promise—such a God as the civilization of the nineteenth or twentieth century need not be ashamed to worship. Still it is the religious teaching,

not the statements of history or chronology or science or philosophy, which is the essential and valuable instruction of the Bible, in which we hear the voice of Divine inspiration.

FOREIGN DEPARTMENT.

JAPAN.—Mr. Loomis, writing from Yokohama soon after his arrival on May 18th, quotes a letter he had received from Mr. Gifford, of Seoul, which says that "Matthew and Acts have been translated into Korean, and a committee on revision is at work upon Matthew." Speaking of the prorogation of the Japanese Diet, he says:

It is a very serious matter, and no one can tell what will be the end of this disagreement between the Cabinet and the Diet. A majority of the Diet holds to the English policy of party rule, but the Cabinet are disposed to insist on the German form of imperialism, and this crisis is the result. We are waiting for further developments with much anxiety; but the whole course of things points to more liberty for the people, and all such progress is helpful to our cause.

PERSIA.—Mr. Whipple, writing on the 29th of April, from Hamadan, describes some of the perils and exposure of travel in the East:

I arrived here on the 26th from Bagdad, after seventeen days of travel. We spent two Sabbaths on the way. We left Bagdad in summer heat, and after three days' travel over the desert, as we began to ascend the hills, we found a cooler climate. Before we reached Hamadan we were crossing mountain passes above the snow level, and with snow all about us. On the first Sabbath of our journey we found it so hot that a linen coat was comfortable; the next week we had crossed into Persia, and I suffered from the cold while sitting by the fire and wearing a winter overcoat all day. Such are the extremes of temperature on such a journey.

In Turkey we passed through a region infested with grasshoppers. The ground was black with them, and looked as if the earth itself were moving. Fears are felt that a famine will ensue, as the grain is all eaten up by them. They are crossing into Persia, but the cold night air may be too much for them. I am to start for Teheran by post on Monday, May 2d.

CUBA.—Mr. McKim writes:

A gentleman of far more than ordinary intelligence said to me that he never knew that there was a Bible, a concrete, historical work, which could be attacked and defended with reasonable arguments; that he had heard when a boy of stories and traditions until he considered the whole thing a humbug told by priests in order to extort a living from the credulous. It is a fact that the priests rarely mention the word *Biblia*, while church, tradition, authority, and *padres*, are always on their lips, and they forbid all to question *la autoridad*.

It is a frequent and interesting spectacle to see children reading the gospel to their parents and friends. As one passes along the streets at night, he can see through the open doors such groups of interested listeners as will not fail to rivet his attention. Men

frequently misjudge and malign us, but children are ever anxious to buy and own a Gospel.

Should you think that I might have sold more during the past ten days, I can only say that the rainy season has made the work heavier, and the roads and streets are almost impassable in places. The rain commences at 3 P. M., and ends at nightfall, shortening our time. The mercury has been at about 98° to 102° Fahrenheit, which, as they say in Spanish, "makes much heat."

LETTER FROM THE EUROPEAN TURKEY MISSION.

SAMAKOV, April 19, 1892.

DEAR SIR: The Twenty-first Annual Meeting of the European Turkey Mission, now in session at this place, sends you Christian salutations and an expression of sincere regard for and cordial sympathy with the work and aims of the American Bible Society.

Our meeting is composed of ten missionaries and three assistant missionaries, with one delegate from the Western Turkey Mission, two from the Methodist Episcopal Mission, and one from the native Bulgarian Evangelical Society, who sit with us as corresponding members. Of the male members of our Mission only two are absent, viz.: Rev. Robert Thomson, who is seeking to recuperate his strength in Scotland, and our revered Father Riggs, who has now attained his eighty-second year, sixty of which have been spent in continuous missionary service, except a single visit to the United States.

Our Mission has undertaken a new and very encouraging work, aiming at the evangelization of the 1,500,000 Albanians; in some respects the most interesting people in Europe, and, in respect to missionary effort, the most neglected of all.

We rejoice exceedingly in the new pocket edition of the Bulgarian Bible, for which we are indebted to your Society. It is by far the most beautiful book in the language. It is eagerly sought after, so that the edition of 5,000 copies is likely to be soon exhausted. When a new edition is printed, we hope it may be furnished with references, the people having as yet no concordance, Bible textbook, or commentaries, to refer to. Please accept our thanks for the aid you have given us towards the support of six colporteurs during the past year.

Desiring for your great Society more abundant success in the future, and cherishing most delightful recollections of our past relations with you, while continuing in prayer for a rich blessing upon the thousands of volumes of the Sacred Scripture which you and we have already scattered among the homes of the people,

In behalf of the Mission,

Yours fraternally,

L. BOND.

COLPORTAGE INCIDENTS.

BIBLE HOUSE, CONSTANTINOPLE, March 20, 1892.

Dr. Ira Harris, of the Presbyterian Mission in Syria, has unusual opportunities, in his interesting medical work at Tripoli, for distributing Scriptures among the crowds of people who attend his clinics for treatment. These patients, he says, consist of members of every

sect, but the majority are Moslem and Nusaireyeh. Among others, he specially mentions the case of a Nusaireyeh woman, who spent nearly two months in the dispensary. At first she was indifferent to the preaching of the gospel, then interested, and later, very eager. When she left for her home, a Bible and some tracts were given her. Several weeks after, her husband stated that the Bible had excited keen interest in the mind of their sheikh, who had commissioned him to purchase a supply of paper, pens, and different colored inks, saying that he was going to begin at the beginning and copy any portion that pleased him, so that when he had completed the Bible he would have a valuable help in his religious work. Who can tell what may be the result?

Rev. Mr. Marsh, of Philippopolis, illustrates the power of the Bible as an agent of moral reformation, by the case of a villager who two years ago was a violent opposer of the gospel, and very intemperate. As time passed, he was moved with great desire to read the New Testament, but he insisted it should not be a Protestant Testament. The head man of the village, who knows the gospel well but does not follow it, told him he had a Testament that was not Protestant, and sold him one of ours. The man read it, and in a few months became a sober, reformed man, and is now an exemplary Christian.

We have many cases of priests, and even higher ecclesiastics, playing the part of a Nicodemus. Recently, in this city, a priest desired a New Testament, but not having the money in his pocket, was going off without it, when the colporteur intimated that he could carry the book to his office, or to his house. The priest objected that there would be ignorant persons about, who if they saw it would be displeased, and proposed a shop in a certain street where it might safely be left. Thither the colporteur took the book, and was agreeably surprised to find the money ready and waiting for him.

One of our Constantinople colporteurs, while travelling the other day in the country on the Asiatic side of the Bosphorus, came upon three men who had been robbed, blindfolded, and tied to trees. He released them and proceeded to a neighboring village, where he fell into conversation with a Turkish officer, who threatened to seize his books and put him under arrest. But the colporteur succeeded in removing his suspicions, and was invited to his house. In the course of the visit the officer was curious enough to inquire what his salary would be if he also became a Protestant. The colporteur explained that he did not invite him to become a Protestant, but promised that if he would take the Bible he was showing him and read it carefully, and then live according to it, he should receive the salary of a peaceful conscience and a happy life. The result was that the Bible was purchased, and we may hope it is doing a good work.

This colporteur was recently visiting a village on the European shore of the Marmora. After some discussion in a coffee shop, which threatened to become unpleasant, he withdrew, and soon after, while he was selling on the street, a policeman approached and ordered him to leave the village. This he politely declined to do, and his courageous stand convinced the policeman that it would be good policy to let him alone. Soon after another man came up, and told

him that the policeman had been instigated by a leading Greek who had been in the coffee shop at the time of the discussion and was much enraged. The colporteur then inquired for the residence of this gentleman, saying he wished to make a friend of him. He proceeded to his house, where he received a rather cool welcome. But the result of a half-hour interview was that the Greek gentleman changed his demeanor, became very cordial, apologized for the meanness of which he had been guilty, bought a Testament, and in the presence of a number of villagers who were waiting outside to see the result of the interview, sent him away with hearty expressions of good will.

This colporteur, while passing over a country road, went up to some men who were threshing in a field and offered a Bible to a Turkish captain, who politely declined it. Another bystander, who said he was an Englishman, asked for an English Bible. Fortunately the colporteur had one, which the Englishman purchased, and giving more than its price, he intimated that for the excess he might give a Turkish Bible to the captain. But he was emphatic in his refusal to accept a Christian book, and especially objected to receiving it as a present from an infidel. The Englishman was so persistent in the effort to induce him to accept it, that the captain finally bought one for himself.

Another of our city colporteurs, in a coffee shop one day, had a discussion with some Moslems in regard to the divinity of Christ, when a Turkish Hoja came forward and took his part, saying, he had carefully studied the gospel, and that it clearly taught the divinity of Jesus Christ in such a sense as ought not to be offensive to the Moslem mind.

Our Rodosto colporteur was, in a certain town, accosted by the chief judge of the criminal court, who insisted upon examining his books. Finding that they were only Bibles, he desired a New Testament for use in the court. The colporteur took to the court a gilt Testament in Greek. But the Greek member of the court called attention to the fact that the book had not the seal of the patriarchate, and claimed that it was not to be trusted. Thereupon the colporteur, remarking that he did not wish to be considered a vendor of false books, suggested that if the judge would send for a Testament from the Greek church he would find that that also lacked the seal. The judge did so, and after an examination he said, "There is no seal of the patriarch in this book either; there is only a cross stamped upon it, and that the goldsmith can easily stamp upon this man's book also." The Greek member was heartily ashamed of himself, and became a warm friend of the colporteur.

And so the word of God continues to be scattered here and there and everywhere, and we may feel sure that it is accomplishing a redemptive work wherever it may go,

M. BOWEN.

THE BIBLE TRIUMPHANT.

A large part of the difficulty of circulating the Bible in Roman Catholic countries, arises from the prejudice excited against it by those who fear that it will impair the influence of the clergy and weaken their hold upon the people. Sometimes the announcement that a book is prohibited, serves to advertise it,

and excite a desire to know its contents; but, as a rule, the repressive power of the clergy over devout adherents is very great in deterring men from reading the Scriptures. But when the Bible is read or heard, it has a latent power to overcome slander and misrepresentation, and the attentive reader comes by studying it to know that it is of untold value. A striking illustration of this is furnished by a story told by a colporteur in Mexico, of his experience in a town in the State of Chiapas, on the border of Guatemala:

In the week devoted to the worship of the *Virgen Dolores*, the clergy of Tuxtla-Chico had announced my coming in the usual way: "A Protestant bishop is coming with a book called the Holy Bible, which is false and evil, as it speaks against the Pope, the Virgin, the saints, Christ, the *curas*, and our religion. This book must not be bought; you must 'run' that man out of the town or the penalty is 'excommunication.'" As usual, the man with whom I lodged, asked me to "go," for fear of an attack on his house.

It was not long before a group of sixty people gathered about the house, threatening to beat me and cast me out of the town. I was quite lame and could not escape. While I was praying for help, they held council, and then eight men entered the courtyard and ordered my immediate departure. But noticing among the eight, one of venerable aspect, of sixty years, at least, the leader, I addressed him: "I am sorry, my good friend, that you have been deceived in regard to the character of the book that I bring. This book contains the truth of God in its purity. If there is one here who can read, let him examine it; If it is as bad as you are told it is, we will burn it and I will go." This seemed fair to the old man, and he called to Richard, his nephew, saying, "It is only just that we should read the book first." A young man of eighteen came forward, took the book, and read correctly and with clear voice from the first chapter of Luke. The crowd without, hearing him, pressed into the courtyard, a hundred people or more, all giving respectful attention when they saw one of their number reading. When he reached the forty-second verse, a voice cried, "But that is not the book of which the *cura* spoke." I answered that it was the only book that I came to offer them, the various sizes being due to the size of the letter, and that they had been misinformed regarding the book, doubtless, to keep them in ignorance of the real simplicity of the Christian gospel. They seemed to be drawn towards the book, and when the young man stopped reading again, I began to read and recommend the Bible, and continued for an hour.

Richard bought the first Bible, the one he had read from, and I sold ten large Bibles and a number of small ones, then and there, and we talked of the Bible till ten o'clock at night. Some of the more enthusiastic proposed that I should hold a public discussion with the *cura*, on Sunday, the 3d of April. I prepared and waited; but before the hour arrived, I learned that the *cura* had gone suddenly to Zapa-chula. The gospel triumphed again! In the afternoon we held services, and eight Americans were present, among them one whose father is a member of the American Bible Society. It was a service that

I shall long remember, for the triumph of the truth that day, and for the sympathy shown by these men so far from their homes.

STIMULATING EFFECT OF A BIBLE.

In a mining camp near by, a colporteur was seated on a box in a rude hut, reading from the New Testament to a young man and his mother. They did not know the colporteur, or his object, or the book from which he was reading; and they only knew of the Bible as a prohibited book, cherished by the Protestants whom they despised. But somehow the words touched their hearts: "How beautiful! How precious!" they said; and they wanted to hear more. When they found out the next day that their visitor had been reading from a Protestant book, the mother hesitated and held back; but the young man was only eager to hear more. He could not read, and did not even know one letter from another, but he determined to learn. The colporteur arranged for him to come to the house of the native helper for a lesson every night after his day's work was done. This was last September, and now he is able to read slowly but with understanding. He has been admitted to the church and desires to become a preacher of the gospel. REV. M. A. CRAWFORD, of Hermosillo.

THE BIBLE WELCOMED IN MEXICO.

There has been a great demand for Bibles of late for circulation in Sonora and Lower California. Mr. Blachley, who is engaged as a colporteur of the American Bible Society in Lower California, writes of some incidents which have come to his knowledge, and are full of encouragement. He says:

In the town of Ticapet I found one Bible and one New Testament and ascertained that the entire population, with but two exceptions, had abandoned their former religion and were anxious to have every one a Bible of his own. "Send us a preacher," they said, "for we are ignorant." In Syopa, an old woman who heard me read the Bible, liked it so well that she wanted to trade an old catechism for a copy. On the first page of the catechism was the picture of a priest, and under it the words, "The Saviour of the world." In Trinidad a young man bought an octavo Bible for his grandmother and a smaller one for himself. In Sahnaripa I looked up a man who had expressed a desire for a Bible. His wife called him from the field where he was at work, and when he came in he took the book and said with joy, "This is the first time I have ever had the Bible in my hands."

The president of a town bought a Bible, and the next day, hearing that some opposition to our books had been stirred up, he called on the priest, book in hand, and asked: "Have you told the people not to buy this book?" "Yes." "Why?" "Because they are bad books." "Then go and get your Bible and we will compare them. If this Bible is false, that Bible man must leave the town; if it is not, you had better go." That town is now calling for a preacher.

Another president of a small town, who knew of the Bible only by quotations he had seen in other books, was so pleased on receiving the whole volume

that he went out at once into the streets urging the people to buy, and even offering to lend them money to buy with.

THE VALPARAISO BIBLE SOCIETY.

There was a goodly number of young and old at the Union Hall, on the 23d of March, to hear what had been done during the past year, and what word of cheer or progress for the current one. The secretary read the directors' report, adding a few words about the outlook for the current year, which is very encouraging. Attention was called to Mr. Muller's recent trip to Concepcion and the frontier, during which he sold, in two months' time, 671 Bibles and Testaments, and 584 religious books, receiving for the same nearly \$800. He had visited 1,046 families and given away more than 2,000 tracts. Mention was made of Mr. Olszen, colporteur of the American Bible Society, who had traversed Patagonia, coming over to Chili by the Villa Rica Pass. While awaiting the arrival of expected books, prior to returning to the Argentine, he accompanied the writer to Quillota, La Calera and Los Nogales, where in two days 180 Bible and Testaments were sold. Such success in a field hitherto notably unfruitful, is considered as an omen of better days for Bible work in Chili.—*The Record*.

THE BIBLE IN FRANCE.

BY REV. A. DECOPPET, D.D.

THE WORK OF FRENCH BIBLE SOCIETIES.

At the commencement of the present century there were many families among us who did not possess either the Bible or the New Testament, and it was to procure them these that the Paris Protestant Bible Society was founded in 1818. But this society was not the first in France. Another had preceded it and had rendered valuable service in its time. This Bible society, before the Bible societies, was called the Léo Foundation.

In 1811 Pastor Léo, of the Lutheran Church in Paris, sent to Basle and had brought from there about a hundred Bibles, and presented them to the consistory for gratuitous distribution to those who did not possess them. On several occasions he renewed this gift of Bibles and New Testaments, but his personal resources not permitting him to respond to the numerous requests for the sacred volumes, M. Léo conceived the idea of setting on foot a vast subscription in Paris and the whole of France for the purpose of creating a fund, with which they would be able to have the Bible printed—a fund which became later, together with the stereotyped printing boards, the property of the two Reformed and Lutheran consistories of Paris, the work itself being managed entirely by a mixed commission called the Bible Commission, which is still in existence. Among the subscribers to this fund we may find the names of the Prince of Anhalt; of Alexander, the Emperor of all the Russias; and of the celebrated Oberlin.

In 1820, thanks to this subscription, 34,000 copies of the Holy Scriptures were published, of which 991 only were distributed gratuitously, the rest being sold at cost price.

In 1830, the Léo Foundation resolved to place at interest the capital it possessed, and which was

derived from the sale of copies; to capitalize the interest from year to year, and thus in time be able to have the printing done with the interest alone, without touching the capital. Since then, several editions of the New Testament have been made on this principle, and given gratuitously to all the young men and young girls of the church, on the day of their confirmation. Lately a magnificent edition has been published, thanks to the accumulated interest of several years.

Besides this Bible Commission, founded by Pastor Léo, two other French Bible societies are spreading the word of God among our people; they are the Paris Protestant Bible Society, and the French Bible Society, founded about twenty-two years ago. Why two societies instead of one? Because, during the height of the disagreement unfortunately existing in our church between the evangelical, or orthodox, and the liberal, or rationalist party, the Paris Bible Society adopted a measure which might favor the spread of translations made in a rationalistic spirit, and decided it would give to the churches the Bible in the translation they preferred. The minority in the committee, who did not agree with these views, founded a new society which they entitled the Bible Society of France.

This latter society distributed last year 30,746 copies of the sacred volume, of which 18,152 were sold and the rest given. It has given gratuitously since its foundation a New Testament to every catechumen received into the church, and to every new family which is founded, a Bible, called the wedding Bible. It also offers a New Testament to every Protestant conscript on his entering the army. Its expenses amount to about fifty thousand francs, and are met by subscriptions and by the sale of the sacred writings. It was this society which was lately called upon to deliver to the Trinitarian Bible Society two thousand New Testaments, to be presented to the French sailors during the stay of our fleet at Portsmouth. Admiral Gervais graciously accepted the gift, and through the kind assistance of the mayor of Portsmouth the copies were safely delivered to those for whom they were destined. At the same time nine French Bibles, very handsomely bound, were offered to the commandants of the French squadron. Here is copied from an English paper the letter of thanks of Admiral Gervais: "Believe me, we are profoundly touched by the feeling which has impelled you to offer us this souvenir, and we beg you to accept our most sincere thanks. May God keep you."

The newspaper *Le Soleil* was offended at this distribution. Would you believe it? It considered that to offer the New Testament to Frenchmen was to take them for pagans who did not know the gospel! The answer is, alas! but too easy. How can Frenchmen know the Bible, as the priests forbid them to buy or read it, and as very few Catholic libraries sell it? Mr. Henry Lasserre, a fervent Catholic, and the author of a new translation of the New Testament, writes as a preface to this translation the following words: "*The Book par excellence*, the gospel, is in reality very rarely read, even by those who profess to be fervent Catholics. It is *never* read by the majority of the faithful."—*New York Observer*.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.—On Tuesday, April 19th, I attended the annual meeting of the California Bible Society in San Francisco.

On the 24th I was at Salinas City; preached in the United Presbyterian Church, addressed the Sunday school, and delivered an address at the anniversary of the Monterey County Bible Society in the Methodist Episcopal Church South; the Baptist, United Presbyterian, Methodist Episcopal, and Presbyterian Churches uniting. This was one of the best meetings I have attended for some years.

On the 28th I attended and addressed the Synod of the Evangelical Lutheran Church, San Francisco, where resolutions were unanimously passed, indorsing the work of the American Bible Society and its representative.

ILLINOIS.—The forty-sixth anniversary of Ogle County Bible Society was held in Reformed German Church in Forreston, on the afternoon and evening of April 28th. It was an occasion of much interest, both on account of the harmonious union of the various churches of the place, and the cheering report of the veteran auxiliary agent, who completed his twenty-first annual canvass of the county on that occasion. The year has been a successful one. A donation of \$200 was voted to the Parent Society—making over \$12,000 donated to the American Bible Society in the forty-six years of the history of the auxiliary. Rev. John G. Cowden, pastor of the Presbyterian Church of Polo, president of the auxiliary, gave an excellent discourse in the evening. The outlook for the cause in this large and well-organized county is excellent.

Morgan County Bible Society has just completed a thorough canvass of their field, city and county. I know of no more active or liberal society in Central Illinois. They have, in the half century of their history, sent over \$32,000 to the Bible House, more than \$15,000 of this has been on donation account. The late canvass shows over 5,000 families and business places visited. Over 600 homes were found without the word, and over 400 were supplied.

Three anniversary meetings were held in different parts of the city to celebrate the completion of this great work. The meetings were all held, despite the heavy rainstorm, on the first Sabbath evening in May. The speaking and services were of a high order and of special interest. The cause in Jacksonville and vicinity is in most excellent hands, and the outlook for the future is very hopeful.

INDIANA.—We close the first month of the fiscal year with encouraging results. The North Indiana Conference of the Methodist Episcopal Church, which held its session early in the month, struck the keynote by an increased contribution. The Fayette County Auxiliary a little later gave the entire day to our work, taking largely increased collections in all of the churches in the morning, giving the collections of the Sunday schools to the Bible cause, and holding

a splendid anniversary in the evening. All the churches uniting.

KENTUCKY AND TENNESSEE.—The month of April has been very diverse in its travels and labors; running from the eastern to the entire western part of Tennessee, and from the interior to the western portion of Kentucky. This seemed to be necessary. I attended six anniversaries in Tennessee and one in Kentucky. Three of them on week-day evenings. These meetings were satisfactory in interests and results.

I also attended the Knox County, Tenn., Sunday School Convention, where I was cordially received and allowed ample time to plead for the Bible in the Sunday school in the hands of every child that can read. Two of the auxiliaries visited made liberal donations to the Parent Society. The first month of the new fiscal year has opened auspiciously in this district.

LOUISIANA AND MISSISSIPPI.—The second Sunday in April was spent in Jackson, Miss., preaching in the Presbyterian Church in the morning, and addressing a union meeting in the interest of the Bible cause in the Methodist Church at night. This meeting was very satisfactory under the circumstances.

The third Sunday was spent in Crystal Springs, preaching in the Methodist Church in the morning, and addressing an annual meeting of the Crystal Springs Bible Society, which was held in the Baptist Church, at night, and participated in by Presbyterians, Baptists, and Methodists. The congregation was large, and the meeting was delightful, inspiring, and satisfactory in every respect. Through the efforts of the energetic and wideawake president of the local Bible society, and the hearty co-operation of the pastors of the churches named, ample preparations had been made for the meeting, hence the result.

MICHIGAN AND WISCONSIN.—During the month your Superintendent has visited twelve auxiliaries, requiring 2,226 miles of travel. There are some encouraging aspects of the work. The annual meetings have been pleasant, and the one at Ashland will justify special mention. The meeting was held the second Sunday of the month. In the morning your Superintendent spoke in the Presbyterian Church. In the evening addressed a union meeting in the same church. The house was not large enough to accommodate the people who wished to attend.

Dane County Auxiliary has begun the re-canvass of its field with encouraging indications.

The churches on the frontier, doing true mission work, are earnestly asking for Bible depositories, by which local supply may be carried on.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—During April the Sunday school supply has been an encouraging feature of the work. There has been quite a demand for Bibles, and I have sent out 220 copies to some ten different schools.

The Sundays of the month were spent at Mankato, Wells, and Buffalo, Minn., and Hillsboro, N. D. At each point I was kept busy in preaching, visiting Sunday schools, and presenting the work and claims of the Society.

The anniversaries attended and addressed at Wells and Hillsboro were interesting meetings.

NEW JERSEY AND DELAWARE.—The first Sabbath in April I preached in the First Methodist Episcopal Church and the Presbyterian Church of Millville, N. J. In the former church the collection received for the Bible Society was largely in advance of the last year.

April 10th was spent with the Marshall Street Presbyterian Church and the First Congregational Church of Ellizabeth, N. J. I received a cordial welcome by large congregations, and both churches made liberal offerings for our cause.

One of the most interesting services of the month was enjoyed with Rev. Dr. Gosman and his people, at Lawrenceville, N. J. This is one of the oldest Presbyterian Churches in the State, and one that never fails to contribute to the Bible cause.

The annual meeting of the Camden County Bible Society was held on April 23d and 24th. This society, which was reorganized a little over a year ago, is moving forward in all lines of work, and gives promise of great usefulness. I have made visits to a number of county officers and Bible depositories, and have also had many personal interviews with pastors and leading laymen. I think there is a growing interest in the work of the American Bible Society in this district.

NEW YORK.—Herkimer County Society held its meeting at Mohawk on the 5th inst. Much more than former interest was manifest by the large number present. The exercises were very interesting, and the auxiliary resolved to commence a canvass soon.

Cayuga County held its meeting on the 26th, at Auburn, and has been doing good service during the last year.

At the annual meeting of the Troy Methodist Episcopal Conference your representative was received, and cheerfully accorded the opportunity to speak in behalf of the Bible cause. The Conference, by resolution, again pledged its support of the work of the American Bible Society.

NORTH AND SOUTH CAROLINA.—The first week in April I attended the South Carolina Interdenominational Sunday School Convention, and the Sabbath following I spent at Chester, S. C., where I addressed the annual meeting of the County Auxiliary Society and two Sabbath schools, and the same day preached twice besides.

The next week I attended the South Carolina Young Men's Christian Association Convention, which met in my own city.

This month has been marked by the most numerous church contributions I have ever received in one month, and I am greatly encouraged at this, trusting that it marks the beginning of a general support of the Society by the churches.

TEXAS.—This month I attended five annual meetings of the auxiliaries, viz.: Falls County, Fayette County, La Salle County, Wilson County, and Laredo, with about the usual results. At Laredo there is an increased demand for the Scriptures in the Spanish language.

Considering the circumstances, the season of the year, and the great scarcity of money, the collections are good, and I am glad to say that four of the auxiliaries reported make donations to the Parent Society.

HUDSON FEMALE BIBLE SOCIETY, N. Y.

After giving a detailed account of the excellent work done by this auxiliary during the past year, in Bible distribution to the Young Men's Christian Association, to the Orphan Asylum, through ward visitors, for prison work, and for much local destitution, the secretary, in her report, says, among other things: "Surely more interest has been manifested in sustaining this auxiliary during the past year than for a number of preceding years. New members are taking up the work which faithful ones have been called to leave, their earthly labor being finished. . . . Let us each strive to walk in the footsteps of those who have gone before us, as they followed Christ, and never lay down our work as long as one soul is without a knowledge of redeeming love as set forth in the blessed gospel."

MISCELLANEOUS.

ADDRESS BY THE BISHOP OF MINNESOTA.

I suppose the meaning of the resolution is, "Speak to the Church of God that they go forward." I know of no period in the world's history when a Christian man might be so thankful to God that he can live and that he can work. God has placed in the forefront of the nations the English-speaking race, and I reverently believe that it is because the churches of English-speaking people carry in their hands an open Bible, and that the condition is fellowship in the incarnate Son of God. At a time like this we meet old issues in the most bitter assaults upon the integrity of the word of God. To them I have only this answer: Show me one place in this world where childhood is protected, where womanhood is revered, where old age is cared for, where property is safe, where it is possible for a decent man to live decently, and I shall show you a place that has been hallowed by the teaching of this blessed book.

We have in that country, which I gladly call my own, some burning questions, and one of these, I am afraid, will very speedily be translated to England—the question whether the word of God is to be read by the children of a Christian State in free schools. And while we admit, and gladly, that the State has not a right to teach the doctrines which have separated Christian men into different religious bodies, we do claim that the State has the right to protect her own existence. The Bishop of New York asked Daniel Webster, whom we are accustomed to call the great authority on the Constitution of the United States: "Tell me, Mr. Webster, the books that I ought to read to learn the authority of government." Mr. Webster took down the Bible, and he opened it and read these words, "There is one Lawgiver and Judge," and then said: "Bishop Wainwright, there is more in that sentence of the authority of government than in all the books that men have ever written, for government is a delegated trust from God, who alone has the right to govern, and he has given to every nation the right to say in what form that trust shall be clothed." So I say to you, my Christian brethren, it is not sectarian to teach the children of a Christian State, that there is a God; it is not sectarian to teach the children of a Christian State, reverence for God's

eternal law; it is not sectarian to teach the truths that lie behind all Christian creeds, and without which man cannot protect his relations to his fellows or preserve his government for an hour.

But that which calls out for sympathy from my heart, as I have listened to the report of this venerable society—to which, and to its sister Society in the United States, we owe as Christian men, next to God, our deepest debt of gratitude—that, I say, which touches every sympathy of my heart, is that this blessed word of God reveals to my aching heart a personal Christ and a personal Saviour. A few months ago I met in a northern forest a blind Christian Indian woman. Touched with pity for her loneliness and sorrow, I told her how I pitied her blind state, and she said: "Yes, I live far from church, and there's no one to lead me to the house of God. When I first became blind I wept. Then there came back to me the words that I had heard in the book of God, telling me that there is no place in the world that is so poor that Jesus will not come if the heart is only waiting for him." So in reading this blessed book, and in making it our guide in daily life, we only need to ask, "Lord, what wilt thou have me to do?"

And may I, in conclusion, say that many of the difficulties that are perplexing men with reference to the word of God would disappear if they would follow the teaching of a simple incident that I will relate: In the old days of the South a negro slave, who was called a negro preacher, had an infidel master, and the latter said to the slave one day, "You are a preacher, Sam?" "Well, I tells about Jesus some, massa," was the reply. "Well, if you are a preacher you ought to understand the Bible. Now, tell me, what does this mean?"—and he opened the Bible and read: "And whom he did foreknow them he did predestinate"—words that have puzzled wiser heads than the poor slave. "And," said the slave, "massa, where is it?" "It's in Romans," said the master. "Oh, my dear massa! I will explain dis 'ole business to you. It is very simple. You begin with Matthew and do all the dear Lord tells you to do there; and then you go on to Mark, and Luke, and John, and when you get to that place in Romans it is easy enough; but you can't begin there." And so, dear friends, with this poor aching heart, look up to Christ, the perfect Saviour, and begin there, and all else will be simple.

BIBLE READING,

BY THE LATE HOWARD CROSBY, D.D.

1. Do not trammel yourself with the legalism of reading a certain amount. What you want is the growth of your soul, not bolting of quantity. If you find a verse very juicy, stop and enjoy it for a half-hour. Illustrate it in your own life and experience. That one verse may run into every corner of your being, and do you more good than twenty chapters. At another time the historical connection, or other interest, may lead you to read page after page. Any rule about quantity is a bad rule.

2. Compare Scripture with Scripture. This is best done with a Concordance or a good marginal reference Bible. In the latter case look at all the references, and you will be surprised how they illuminate

your reading, and open up new avenues of thought. The searching of the Scriptures which our Lord enjoins seems especially to be fulfilled in this work. Sometimes a double view of the truth in this way will act like the double glass of the stereoscope, and make the truth stand out in all the fulness and perspective of reality, startling the soul with its presence.

3. Use a Bible in another language than your own, if you are able. This gives a freshness to old texts, of which the truth is ever fresh, but the words may have become trite to the ear.

4. Use a good Bible atlas and Bible dictionary. Familiarity with the geography and usages of the East gives a life to the Bible narratives that makes its truths the clearer. The more Oriental we become, the better fitted we are to receive the word, which was first spoken to Orientals, and which is filled with Oriental facts and allusions. How it adds to the parable of the good Samaritan to know something of the dismal, lonely road from Jerusalem down through the limestone rocks of Jericho! And how could one understand the story of our Saviour washing His disciples' feet, unless he knew the important facts of Oriental costume and customs here involved?

5. Read aloud, if you have the opportunity. Reading aloud and praying aloud add much to the vigor of those exercises. The mind seems to be aroused by the sound of the voice. Our thoughts take a more complete shape, and hence are more permanent and powerful. Let those who have never tried this, try it now, if they wish a new and very happy experience.

6. Always read with prayer. Reading God's word is always sacred, and we ought to be always solemn when we approach it. To take the Bible as we would the city directory or almanac is to secularize it, and so emasculate it. It is to us a magnetic machine without connecting wires. The prayerful frame of mind is necessary for the electric power of the Bible to operate. When the Spirit, who indited the book, is received in its influences into the heart, then the connection is complete, and messages of peace flow from heaven to earth.

7. Read each time with full faith that you will find a blessing. This is honoring God's own method. He gave the Bible, and for the express purpose of blessing the soul by it. Use it for this end, and you cannot be deceived. There can be no failure on God's part. His blessings are inexhaustible, and so are his Scriptures. Let there be no critical pride, but a childlike simplicity before the word—a putting forth of our weak hand to receive a gift from God.

THE *American Hebrew* has this, touching Bible reading, as enjoined upon its people:

Considerable comment has been occasioned by the publication of the facts concerning two recent cases of what is considered extreme devotion to Bible reading. One is that of a man who had read through the Old and New Testament forty-four times at the time of his death. The other is that of a rich farmer in Pennsylvania, who, during the last twenty years had read it through over one hundred times at the time he died. The element of mere notoriety-seeking must be eliminated in both cases, as with such object in view, and with no deep sentiment of devotion and

feeling of interest to impel the continuation of reading, the brain of either would have become unsettled long ere the end was reached. Neither case is, however, so excessive as may at first sight appear, when it is considered that every observant Jew reads through the whole of the Pentateuch and a great portion of the prophets and historical writings of the Bible every year, from at least the thirteenth year of his age. Neither is it a mere emotional sentiment or devotional tendency that would inspire such continuous application to the study of this Book of books. Not the whole vast range of human literature covers a broader scope of intellectual activity, appeals more liberally to the diverse needs of the mental nature of man, or responds more effectually to manifold moods of the mind, than does the Bible, when its pages are approached with reverent receptivity.

ENGLAND AND GOD'S WORD.

In a very special way we English people seem to have stepped into the position of the Jews. *Their* great privilege was to hold in trust "the oracles of God;" and that, it seems to me, is our privilege more than any other nation's to-day. The English people have been in a peculiar sense the guardians of the Scriptures. Most of the modern translations come from us, no matter what the language is. And, indeed, this loving guardianship of the word of God is very characteristic all through our history. The Bible was known and used in the early days of Christianity in England to a degree which we scarcely suspect. Large portions of the books of the Bible were translated into the language of the people, and many Anglo-Saxon homilies survive to show that some knowledge of the text of Scripture is presupposed by the writer. Religious instruction, based upon Scripture, was one of the regular rules of the church. Then came the Norman Conquest which drew our national church nearer to that of the Continent, and, by consequence, introduced continental customs. For some time to come after that date there are small traces of Bible knowledge, until at last when the undergrowth of that which was really English shot up through the superincumbent mass of what was Norman and continental, then we find once more a longing for the pure spring of God's word. Wycliffe only fed a desire which had been previously implanted. Unwise churchmanship, as we believe, strove to repress and extinguish this thirst; but there is abundant testimony to prove that though the church authorities refused to allow the translation of the Bible, independent translators were at work on all sides. The bishops' registers of the fifteenth century give us ample proof of this fact—pathetic proof, too, of the translators' fate. It was only with the sixteenth century that the longings of the people were once more roused and gratified by Tyndale, by Coverdale, by Rogers, and others, until the days of King James and our own Authorized Version. It is not a little significant that the beautiful collect used in the Church of England in Advent week is derived, not from the ancient sources whence so many come, but from the pen of Cranmer, who wrote the preface to the Great Bible ten years previous to the issue of our Authorized Version. In this light of history the

collect reads like a national thanksgiving for the restoration of the word of God in "a tongue understood of the people," after the manner of the primitive church.

Now it so happens that the century which witnessed the work of our Bible translators, also witnessed the beginning of our great colonizing age. From that time until the present day Englishmen have been passing out in a never-ceasing stream to the farthest bounds of the earth. It was characteristic of the first colonists that they carried the Bible with them. It was only too slowly, however, that our countrymen began to feel that a call was sounding to us as a nation to undertake the "propagation of the gospel," as in some degree our special destiny. It is now nearly two hundred years since the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel began their efforts, only too poorly supported at home, in order to evangelize the heathen. All through the last century these societies persevered constantly, through a hard and unsympathetic age, to fulfil the mission which they had set themselves. Just as the century was expiring, and at the very moment when the groundswell which followed the French Revolution was making its way into the quiet harbors of English thought, and causing not a little strain upon the moorings and even some shipwreck of the faith—then it was that these two venerable societies were joined in their work by the Church Missionary Society—not a hostile agency, but a young fellow-laborer in the great harvest field. The circumstances of the present century have brought about a wonderful development in the extent and thoroughness of missionary enterprise. One of the most interesting things in connection with that development is the wide translation of the Holy Scriptures into the languages and dialects of the various peoples among whom our missionaries are working. This prime necessity of Bible vernacular translation for evangelizing the heathen is not of modern recognition. In the early church it was seen and acted upon; and we have now, not always in a complete form, at least four translations of the Greek Testament into the common speech of Egypt and North Africa, which date to the second century of the Christian era, and were made for missionary purposes. The Bible is now translated into three hundred different languages and dialects. How near to its fulfilment, it would seem, in these closing years of the nineteenth century, is the dream of Erasmus, which he expresses in the preface to his New Testament in the year 1516:—"I wish that even the weakest woman should read the gospels—should read the Epistles of Paul; and I wish that they were translated into all languages so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens. I long that the husbandmen should sing portions of them to himself as he follows the plough; that the weaver should hum them to the tune of his shuttle; that the traveller should beguile with their stories the tedium of his journey." Yes, that is possible now not only for the people that Erasmus mentions, but for nations unborn in his days, and in countries only then discovered in part for the first time, now known to contain a multitude of dialects which Erasmus never suspected.

And what agency is that which has chiefly realized the dream of this ancient scholar, Dutchman by birth, Englishman by adoption? That grand honor rests mainly on the British and Foreign Bible Society. Let me particularize. The Society for the Propagation of the Gospel used about thirty-five translations. A large proportion of these are obtained from the Bible Society. Twenty of these—that is more than half—cannot be obtained from any other source in the world. The Church Missionary Society uses about sixty different translations. Very few of these can be procured from any other society. The case is even more forcible in regard to the Nonconformist societies. They are practically dependent upon it for all their versions. It comes to this, that without the Bible Society, missionary work would be at a standstill.

That to my mind is the chief argument for the support of all Christian people.—*H. Gee, in the Bible Society Reporter.*

SEARCH AND TRUST THE SCRIPTURES.

BY REV. GERARD B. F. HALLOCK.

Christ himself puts the book into our hands, saying, "Search the Scriptures, and what they testify, trust." Is it not time for earnest souls to put away all thought of fear in regard to the Bible? It has survived many previous attempts to set it aside, or to lower the measure of its meaning, its authority, its inspiration, and it will do so again. Let no one tremble for its safety. God will take care of his own book. Instead, we have every reason for confidence and hope. "The word of the Lord is tried." It has stood and will stand every test and commend itself alike to our hearts and our reason. Search it and trust it, fellow-Christian. Make it the man of your counsel and your guide. You may trust it supremely, entirely, as the one "parchment roll" able to direct you every step of the way from the City of Destruction up to the shining gates of the heavenly home. It is good to live by; it is good to die by. It is reliable. It is well tested. You can afford to trust it. It will not fail you.

In a church in England, on the Isle of Wight, there is a marble monument erected by Queen Victoria. It is in Newport Church, and the monument consists of the form of a young lady reclining her head on a marble book. The book is the Bible, open at the words, "Come unto me all ye that labor and are heavy laden and I will give you rest." Probably you know, but I will tell what that monument records. The Princess Elizabeth, a beautiful young lady, daughter of Charles I., lies buried in Newport Church, beneath that stone. During the Commonwealth wars she languished in Carrisbrook Castle, a prisoner, alone and separated from all the companions of her youth until death set her free. One morning she was found dead with her head leaning on her Bible open at the words, "Come unto me all ye that labor and are heavy laden and I will give you rest." Loving hands have erected this beautiful monument which records the fact.

Now, none of us are going to linger here very long. When it comes to a dying day we want no "perhapes" upon which to rest our hope, but something so trust-

worthy, so firm, so abiding that, like the immovable rock, we may bear our whole weight of sins and suffering and care upon it. And if for firmness and strength God's word is like a rock, let us also be assured of this, that for sweet comfort and peace there is no softer rest upon which to pillow a dying head than this same old book, the Bible, with its never-failing promises of our almighty deliverer and friend.—*Presbyterian Banner.*

AN IMMORTAL BOOK.

Few books live long. Many books are published which create a great sensation. They are read by hundreds of thousands, talked of in every circle where the least degree of literary interest exists, and their contents discussed in every important periodical. But in a few years they are almost forgotten. Three years ago a book appeared which immediately achieved immense popularity. From the interest it awakened one might have supposed it had a fine prospect of immortality. Already it has become a drug in the market and lost its hold on the popular mind. Soon it will be forgotten.

Books which have come down to us from the beginning of our era are interesting as relics of antiquity, but utterly destitute of vitality. We read them to acquire a knowledge of the language in which they were originally written and of the thought of those times, but not to find opinions and doctrines suited to our times. They have been left behind in the march of events and ideas. They are not living books.

The writings of Confucius, which have existed for many centuries, do indeed exert an influence on the Chinese of to-day, but this is because China is a stagnant nation. If China had made progress in arts, sciences, culture, civilization, as Western nations have, the doctrines of Confucius would have lost their hold on the Chinese mind long ago.

But the Bible, which is one of the oldest books in the world, possesses more vitality than any modern book. It is the leading book in the most advanced and cultivated nations of modern times. It is the most potent factor in modern thought and modern civilization. No book in the world has so strong a hold on the minds of men in Europe and America. No book exerts so wide an influence, and effects such remarkable and wholesome changes in the character and conduct of individuals and in the customs of society.—*Christian Advocate.*

BIBLE SOCIETY RECORD.

NEW YORK, JUNE 16, 1892.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, June 2d, 1892, at half past three o'clock, P. M., Maj. Gen. O. O. Howard, Vice-President, in the chair.

Devotional services were conducted by George Grubb, Minister of the Society of Friends, of Dublin.

Announcement was made of the decease of Wm. H. Crosby, Esq., one of the Vice-Presidents of the Society, and a Committee was appointed to prepare a suitable memorial notice.

Among the communications from foreign lands presented to the Board were letters from the Hawaiian Board of Evangelization, asking that a new edition of the Gilbert Islands New Testament may be printed without delay; from the American Board's Mexican Mission, expressing its appreciation of the plans for providing a new version of the Spanish Bible; from Mr. Norwood, of Caracas, saying that in consequence of the civil war in Venezuela, he had been constrained to send his wife and son to the United States, while he himself had gone for awhile to Curacao; from Mr. Carrington, of Siam, saying that considerations of health had made it necessary for Mrs. Carrington to come with her two sons to California; and from Mr. Hamilton, of Mexico, with a remarkable illustration of the power of the Bible to overcome opposition.

Grants of books were made for circulation at home and abroad to the value of about \$2,125, including consignments to the Agencies in Mexico and Venezuela.

The Board voted to proceed at once with the preparation of plates by some process of photo-engraving, of Bibles in the Zulu and Italian languages, and also to make shells for plates for the Gilbert Islands Bible. Bibles in five different foreign languages will thus be in hand during the current season.

The issues from the Bible House during the month of May were 79,209 volumes.

MR. WILLIAM HENRY CROSBY.

Mr. William Henry Crosby died on Saturday, May 22d, 1892, in the city of New York, where he was born on the 28th of June, 1808. His long life was spent, for the most part, in scholastic and literary pursuits. For many years he was Professor of Latin and Greek in Rutgers' College, New Brunswick, N. J., and afterwards, for a brief period, he was Acting Professor of Latin in Columbia College.

Mr. Crosby was elected a Manager of the American Bible Society in 1864, and a Vice-President in 1882. He was a member of the Committee on Finance for eighteen years, of the Committee on Nominations for five years, of the Committee on Anniversaries for fourteen years—of which Committee he was the Chairman for nine years and, therefore, for that period identified with the Committee on General Reference. No one was more faithful than he in attendance upon the meetings of these Committees, and of the Board of Managers, and no one surpassed him in Christian courtesy and in earnest desires for the welfare of this Institution, for which his father, long one of its honored Vice-Presidents, labored with marked devotion.

Mr. Crosby was in feeble health for more than a year before his decease, but in his retirement he leaned upon the promises of God's word and found rest. His end was peace.

It is directed that this Minute be placed upon the records of this Board, and published in the *Bible Society Record*; and that a copy of it be forwarded to the family of Mr. Crosby.

Deceased Directors.

William H. Crosby, Vice-President, New York.
Rev. Benj. T. Phillips, Manchester, N. J.

Deceased Members.

Rev. Charles H. Force, Ottawa, Ill.
Lewis M. Rutherford, New York.
Rev. Gilbert De La Matyr, D.D., Akron, Ohio.
Rev. Lyman Sperry, Unadilla, N. Y.
Rev. John M. Van Buren, Nyack, N. Y.
Rev. Charles Gorse, Newburgh, N. Y.
Dr. J. Baron Potter, Bridgeton, N. J.
Abraham Voorhees, New Brunswick, N. J.
Isaiah Dole, Keene, N. H.
Elias F. Crane, Mt. Sterling, Ill.
Norman N. Olin, Pike, N. Y.
Peter B. Aiken, Lockport, N. Y.
Thomas Hall, Lockport, N. Y.
Thomas H. Dalrymple, Mt. Gilead, Ohio.
Mrs. Selden Haines, Rome, N. Y.

Summary of District Superintendents' Reports for the month of April, 1892.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	124
Anniversaries attended.....	47
New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause	200
Letters sent.....	2,196
Miles travelled on official duty.....	24,650
Donations and subscriptions secured for Bible cause, \$	2,245 29

Summary of Bible Distribution in April by 1 Colporteur and 17 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	23	450
Miles travelled.....	110	4,858
Families visited by them.....	950	14,179
Families found without a copy of Scriptures	325	1,303
Families supplied by sale or gift.....	105	712
Destitute individuals supplied in addition.	24	534
Number of books sold.....	127	1,199
Value of books sold.....	\$17 53	\$550 44
Number of books distributed gratuitously.	24	981
Value of books distributed gratuitously..	\$4 54	\$240 84
Contributions received.....	—	\$876 16

Summary of 52 Annual Reports of Auxiliary Societies, received in May, 1892.

Receipts from sales in twelve months.....	\$4,067 83
Receipts from collections and donations.....	2,488 47
Paid American Bible Society on book account.....	3,669 86
Paid American Bible Society on donation account..	643 21
Expended on their own fields.....	1,641 49
Value of books donated.....	555 56
Value of stock on hand at date.....	4,911 70
No. of these auxiliaries reporting general operations	7
Collecting and distributing Agents employed.....	7
Families visited by them.....	11,209
Families found destitute.....	1,215
Destitute families supplied.....	932
Destitute individuals supplied in addition.....	416
Sabbath and other schools supplied.....	14

RECEIPTS IN MAY, 1892.

LEGACIES.

Healy, Oliver G., late of Boston, Mass.....	\$1,000 00
Look, Rosella S., late of Chautauqua, N. Y.....	853 50
Mosman, Silas, late of Chicopee, Mass.....	800 00
	\$2,153 50

CHURCH COLLECTIONS.

ALABAMA.	
Birmingham, Third Pres. Ch.....	\$3 05
Inverness, Pres. Ch.....	1 70
Westley, Chapel Meth. Ep. Ch.....	6 60
ARKANSAS.	
Buena Vista, Meth. Ep. Ch. South....	4 40
Clover Bird Circuit.....	1 50
Carlisle, Meth. Ep. Ch. South.....	25
Clarksville, Meth. Ep. Ch. South.....	15
" C. P. Ch.....	4 11
Hazen, Meth. Ep. Ch. South.....	45
Jonesboro, Meth. Ep. Ch. South.....	11 25
Lonoke, Meth. Ep. Ch. South.....	14 05
Mt. Holly, Pres. Ch.....	1 75
Tillar, Meth. Ep. Ch. South, S. S.....	1 05
Waldo, Meth. Ep. Ch. South.....	3 70
CALIFORNIA.	
Alhambra, Pres. Ch.....	3 00
Emporia, First Pres. Ch.....	13 20
Pomona, First Pres. Ch.....	9 00
CONNECTICUT.	
New England Southern Conference, Meth. Ep. Ch.....	321 00
Preston, First Cong. Ch.....	5 50
FLORIDA.	
Rachno, Sunday School.....	11 30
GEORGIA.	
Dalton, Pres. Ch.....	13 43
Griffin, Pres. Ch.....	11 36
ILLINOIS.	
Milan, McConnell's Chapel, Meth. Ep. Ch.....	5 00
Pleasant Ridge, Pres. Ch.....	5 00
Providence, Cong. Ch.....	5 00
INDIANA.	
Hanover, Pres. Ch.....	8 60
North Indiana Conference, Meth. Ep. Ch.....	128 40
KANSAS.	
Belle Plaine, Pres. Ch.....	3 00
Hutchinson, First Pres. Ch.....	5 00
Satina, Pres. Sunday School.....	5 00
KENTUCKY.	
Columbus, Meth. Ep. Ch. South.....	2 60
Fiat Rock, Cumberland Pres Ch.....	1 36
Marion, Cumberland Pres. Ch.....	2 27
LOUISIANA.	
New Orleans, First Pres. Ch.....	95 00
MARYLAND.	
Rock, Pres. Ch.....	2 00
MICHIGAN.	
Belding, Meth. Ep. Ch.....	3 00
MINNESOTA.	
Buffalo, Meth. Ep. Ch.....	4 65
" Swedish Mission, Meth. Ep. Ch.....	3 28
Fergus Falls, Scandinavian Ch's.....	8 89
Wells, Evang. Association Church....	3 50
MISSISSIPPI.	
Natchez, Meth. & Pres. Ch's.....	119 55
Vicksburg, Meth. Ep. Ch. South.....	55 00

MISSOURI.	
Butler, First Pres. Ch.....	\$5 00
Linwood, Pres. Ch., Kansas City.....	1 20
Maryville, Pres. Ch.....	10 15
Zion, Pres. Ch.....	2 00
NEBRASKA.	
Craig, First Pres. Ch.....	2 00
Syracuse, Cong. Sunday School.....	1 54
NEW HAMPSHIRE.	
Hinsdale, Cong. Ch.....	4 83
NEW JERSEY.	
New Jersey Conf., Meth. Ep. Ch.....	438 60
NEW MEXICO.	
Las Cruces, Pres. Ch.....	50
NEW YORK.	
Athens, First Ref'd Ch.....	15 61
Broadabin, Pres. Ch.....	2 60
Clarkston, German Pres. Ch.....	1 00
Elmira, Lake St. Pres. Ch.....	10 00
Fort Miller, Ref'd Ch.....	5 00
Glenville, Ref'd Ch.....	10 00
Mayfield, Central Pres. Ch.....	1 75
New York, Allen St. Pres. Ch.....	1 00
Sandy Hill, Pres. Ch.....	6 25
Schuyterville, Ref'd Ch.....	15 00
Troy Conference, Meth. Ep. Ch.....	246 40
NORTH CAROLINA.	
Collections from Pres. Ch's, through Rev. T. H. Law.....	71 68
Oxford, Pres. Ch.....	1 75
OHIO.	
Metamora, Meth. Ep. Ch.....	2 00
Zion, Welsh Ch., Van Wert Co.....	19 78
PENNSYLVANIA.	
Montgomery, Pres. Ch.....	2 00
New Salem, Pres. Ch.....	11 25
Smethport, Meth. Ep. Ch.....	8 00
Tumaqua, First Pres. Ch. & S. S.....	2 00
Unity, Pres. Ch.....	1 00
SOUTH CAROLINA.	
Collections from Pres. Ch's, through Rev. T. H. Law.....	42 53
Collections from Meth. Ep. Ch's, through Rev. T. H. Law.....	114 41
Chesterfield, Ch's.....	3 30
Etta Jane, Salem Sunday School....	28
TENNESSEE.	
Martin, Meth. Ep. Ch. South.....	8 00
Somerville, Meth. Ep. Ch. South.....	7 25
Shannondale, Ch., Pres. Union.....	10 00
TEXAS.	
Dremond, Meth. Ep. Ch. South, S. S.....	3 90
Eastland, Meth. Ep. Ch. South, S. S.....	5 00
Fort Worth, First Pres. Ch.....	10 00
Marshall, Meth. Ep. Ch. South, S. S.....	14 25
WEST VIRGINIA.	
Wheeling, Island Meth. Ep. Ch.....	16 00
" North St. Meth. Ep. Ch.....	7 50
" South Meth. Ep. Ch.....	12 00
Wesley Circuit, Meth. Ep. Ch.....	5 00
WISCONSIN.	
Kenosha, Meth. Ep. Ch.....	10 00
WYOMING.	
New Castle, First Pres. Ch.....	1 00
FOREIGN LANDS.	
German Mission, Meth. Ep. Ch. Miss'y Society, Germany.....	103 14
Meth. Ep. Ch. (through La Plata Agency).....	117 50
	\$2,268 90
GIFTS FROM INDIVIDUALS.	
"A Friend," Turin, N. Y.....	\$30 00
" by Rev. J. O. Jarman, Castile, N. Y.....	20 00
"A Friend,".....	2 00

Children of Wells, Neb.....	\$1 50
" " Knoxville, Iowa.....	2 50
" " Garner, Iowa.....	4 20
Collection through La Plata Agency at S. S. Plente, Cora, Fla.....	4 63
" " at S. S. Plente, Cora, Fla.....	2 01
Cook, Mrs., Mitchellville, Iowa.....	1 00
Dx, Mrs. M. E., New York City.....	15 00
Ellison, Mrs. Sarah T., Brooklyn, N. Y.....	720 00
Friends in Windham, N. Y.....	2 10
Hampden Benevolent Association, Springfield, Mass.....	39 50
Hughes, Rev. R. W., Grinnell, Iowa.....	10 00
Houk, George W., Fredricksburg, O.....	9 00
"L. B.".....	2 00
Lewis, Mrs. Z., Springfield, Mass.....	5 00
Phillips, G. Davis, Phillips, Wis.....	2 00
Religious Contribution Society of Princeton Theological Sem'y, N. J.....	32 37
Reldville Bible Reading Club, S. C.....	1 20
Reeder, Rev. Glezen A., Sr., Penfield, Ohio.....	5 00
Rodgers, J. C., San Jose, Cal.....	6 50
Stearns, L. A., Rindge, N. H.....	1 00
Smith, Rev. Jacob C., Franksville, Wis.....	55 00
Thayer, Rev. O. F., Farmington, Wash.....	1 00
Tucker, Mrs. Josephine, Franksville, Wis.....	1 00
Wise, Rev. Daniel, Englewood, N. J.....	5 00
	\$981 06
AUXILIARY SOCIETIES.	
Credited as Donation. Credited on Account.	
Alexander City, Ala.....	\$2 65
Alabama.....	281 12
Alameda & Contra Costa, Cal.....	10 60
Aurora & Vic., Ind.....	12 10
Ackley & Vic., Iowa.....	50 00
Arvonia Welsh, Ks.....	15 20
Arlington & Vic., Neb.....	7 50
Abbeville Co., S. C.....	5 00
Anderson Co., S. C.....	14 58
Ashland Co., Wis.....	\$120 00
Barnesville, Ga.....	3 65
Butler Co., Iowa.....	36 00
Brooklyn City, N. Y.....	200 00
Bridgewater, Paris, Plainfield & Vic. Welsh, N. Y.....	41 00
Bee Co., Texas.....	9 00
Barbour Co., W. Va.....	36 25
Benwood & Vic., W. Va.....	6 00
Central, Cal.....	13 35
Chicago, Ill.....	400 00
Calhoun Co., Ill.....	15 00
Clay Co., Ks.....	15 00
Chautauqua Co., Ks.....	28 80
Caldwell, Ks.....	35 17
Chase Co., Ks.....	17 01
Christian Co., Ky.....	100 00
Calloway Co., Ky.....	29 05
Cottonwood Co., Minn.....	10 00
Cayuga Co., N. Y.....	53 50
Columbia Co., N. Y.....	160 13
Cass Co., N. D.....	23 59
Cardington & Vic., Ohio.....	500 00
Columbiana Co., Ohio.....	13 95
Covington Female, Ohio.....	6 80
Cincinnati Young Men's, O.....	100 76
Chester Co., S. C.....	15 00
Corpus Christi, Texas.....	5 00
Coryell Bible Com., Texas.....	15 00
Caedonia Welsh, Wis.....	30 00
Dardanell & Vic., Ark.....	72
Des Moines Co., Iowa.....	36 00
Douglas Co., Ks.....	22 45
Dickinson Co., Ks.....	27 08
Dade Co., Mo.....	5 95
Dyer Co., Tenn.....	37 00
East Des Moines Bible Committee, Iowa.....	27 00
Exeter & Vic., Neb.....	6 75
Fort Valley, Ga.....	30 00
Fayette Co., Ind.....	23 40
Ford Co., Ill.....	48 47
Fonda & Vic., Iowa.....	21 04
Franklin Co., Ks.....	48 00

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Friend & Vic., Neb.....		\$3 70	Johnson Co., Ark.....	\$67 80		Marmaton Township, Ks....		\$32 50
Fulton & Hamilton Co., N. Y.....		40 00	Jasper Co., Ind.....	31 14		Massachusetts.....		700 00
Falls Co., Texas.....		38 39	Johnson Co., Iowa.....	126 83		Marion Co., Miss.....		25 48
Payette Co., Texas.....	\$12 90		Johnston Co., N. C.....	80 00		Milford & Vic., Neb.....		9 08
Fish Creek & Vic. Welsh, Wis.....		51 02	Jefferson Co., Ohio.....	195 03		Middlesex Co., N. J.....		200 00
Florence Co. Bible Com- mittee, Wis.....		80 38	Johnson City, Tenn.....	54 74		Madison Co., N. Y.....		200 00
Gadsden, Ala.....		13 64	Jefferson Co., Wis.....	87 02		Maumee, Ohio.....		26 91
Gardland Co., Ark.....		40 95	Kingsland, Ark.....	7 90		Memphis & Shelby Co., Tenn.....		57 76
Greene Co., Ga.....		15 00	Kent Co., Mich.....	65 00		New Bedford, Mass.....		14 85
Grant Co., Ind.....		17 30	Knoxville, Tenn.....	85 00		New Hampshire.....	\$530 00	
Gasconade Co., Mo.....	30 00	80 00	Lamar & Vic., Ark.....	14 85		Niagara Co., N. Y.....		150 93
Giles Co., Tenn.....		27 83	La Salle Co., Ill.....	4 05		Opelika, Ala.....		29 15
Galveston, Texas.....	30 00	3 16	La Salle Co., Ill.....	10 60		Ogle Co., Ill.....		1 51
Galesville Bible Com., Wis.		53 48	Lawrence Co., Ill.....	13 11		Orleans Co., N. Y.....		15 00
Hartsells, Ala.....		29 83	Lee Co., Ill.....	50 00		Oregon.....		170 61
Hawaiian Evangelical Asso- ciation, H. I.....		18 60	Lawrence Co., Ind.....	3 00		Pratt Mines, Ala.....		51
Henderson Co., Ill.....		4 64	Licking Co., Ohio.....	54 50		Paragould & Vic., Ark.....		11 00
Hancock Co., Iowa.....	43 00	8 05	London Co., Tenn.....	11 34		Pierce Co., Ga.....		6 15
Harrodsburgh & Vic., Ky...		116 25	Longview Bible Committee, Texas.....	17 10		Peoria Co., Ill.....		31 50
Hamilton Co., Neb.....		62 92	Laredo, Texas.....	10 00		Polk Co., Minn.....		17 94
Hickory, N. C.....		25 00	La Salle Co., Texas.....	22 60		Platte Co., Neb.....		41 95
Hocking Co., Ohio.....	4 60		Lincoln Township, W. V....	21 70	\$5 00	Pembina Co., N. D.....		17 00
Hardin Co., Ohio.....		13 09	McLean Co., Ill.....	76 00		Putnam Co., Ohio.....		51 77
Henry Co., Tenn.....		76 92	McVean Bible Committee, Plainwell, Mich.....	3 83	49 10	Pennsylvania.....		1,914 61
Hamblen Co., Tenn.....	50 00	52 27	Milton, Fla.....	10 60		Randolph Co., Ga.....		4 50
Hartford, Wis.....	2 62	12 54	Montgomery Co., Ill.....	10 00		Rock Island Co., Ill.....	50 00	
Jefferson Co., Ala.....		9 00	Madison, Iowa.....	73 04		Republic Co., Ks.....		84 71
			Marion Co., Iowa.....	14 20		Rensselaer Co., N. Y.....	86 69	
			Morris Co., Ks.....	43 12		Richland Co., Ohio.....		182 00
						Southern California.....		24 05

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Colec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	2,153 50	2,368 90	1,997 96	981 06	98 44	17 53	1,370 69	4,593 50	2,938 28	1 40	\$	\$
Transfers.....			1,164 50							13 75	1,178 25	16,521 26

From Auxiliaries.....	155 67	9,755 29
" The Trade.....	64 89	2,645 72
" Rents.....		4,448 83
" Investments subject to Life Interest.....		563 23
" J. Burr Legacy Income.....		229 65
" Interest on Available Funds.....		5 68
" Trust Fund Account { Fitch Shepard Bible Fund.....	\$33 85	
" { J. Harman Gift, P. T.....	750 00	783 85
" Electric Light.....		112 82
Subscriptions for Exhibit at Columbian Exposition.....		5 00

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....		1,758 49	775 35				2,533 84
Transfers.....	21,161 27	451 20		523 41	10 18	22,146 06	
Total Transfers.....						23,544 87	
" Cash Receipts.....							37,605 17
Cash Balance from April, 1892.....							19,561 50

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$57,166 67

	Credited as Donation.	Credited on Account.
Savannah, Ga.....	\$4 86	
Shelby Co. Female, Ind.....	92 32	
Story Co., Iowa.....	29 01	
Shelby Co., Iowa.....	25 00	
Sheridan Co., Ks.....	21 01	
Sheffield, Mass.....	19 82	
St. Louis, Mo.....	300 00	
South Haven, Mich.....	25 09	
Shubuta, Miss.....	34 30	
Syracuse, Neb.....	7 46	
Sarpy Co., Neb.....	12 00	
Seward Co., Neb.....	6 25	
Socorro Co., N. M.....	20 00	
Schoharie Co., N. Y.....	\$6 00	
Salem Bible Ass'n, N. C.....	82 19	
Stark Co., Ohio.....	215 73	
Sweet Water, Tenn.....	39 66	
Stephens City, Va.....	5 01	
Southwestern Washington, Wash.....	5 00	
Spring Green Welsh, Wis.....	6 50	
Sheboygan Co., Wis.....	18 65	
Sawyer Co., Wis.....	45 00	
Tampa, Fla.....	21 03	
Taylor Co., Iowa.....	27 96	
Tippecanoe Co., Ind.....	55 58	
Trall Co., N. D.....	29 06	
Tyler Co., W. Va.....	8 25	
Union Co., Ill.....	9 15	
Union Co., Ind.....	3 92	
Ulster Co., N. Y.....	30 00	

	Credited as Donation.	Credited on Account.
Walnut Ridge, Ark.....	\$5 85	
Wilcox Co., Ala.....	27 25	
West Salem, Ill.....	17 00	
Wapello Co., Iowa.....	50 09	
White Co., Ind.....	\$1 52	18 00
Wells & Vic., Minn.....	11 32	57 78
Washington Co., Neb.....		50
Warren Co., N. Y.....		6 65
Wilkes-Barre Welsh, Pa.....		9 00
Wilson Co., Texas.....		31 00
Waupun Co., Wis.....		26 17
Wirt Co., W. Va.....	8 00	9 27
Wetzel Co., W. Va.....		57 98

SALES REPORTED BY FOREIGN AGENCIES.	
Cuba Agency.....	\$64 00
La Plata Agency.....	4,193 32
Venezuela Agency.....	386 18
	\$4,593 50

FROM MISSIONARY AND OTHER SOCIETIES.	
German Mission Methodist Episcopal Church Missionary Society, Germany.....	\$2,988 28

MISCELLANEOUS.	
Trade Sales.....	\$2,645 72
Retail ".....	1,758 49
Sales by Colporteurs.....	17 53
Rentals.....	4,448 83
Sales of Waste Materials.....	775 55
J. Burr Legacy Income.....	229 65
Income from Available Funds.....	5 68
" " Trust Funds.....	1,370 69
" " subject to Life Interest.....	563 23
Trust Funds.....	783 85
Electric Light.....	112 82
Subscriptions for Exhibit at Columbian Exposition.....	5 00
Sundries.....	1 40
	\$12,718 24
Total Receipts.....	\$37,605 17

RETURNS FROM BIBLES DONATED.

Blakeslee, Rev. A. D., Darlington, Wis.....	\$27 00
Evans, Rev. J. T., Dist. Supt., Minn.....	52 72
Mead, Rev. A. J., Dist. Supt., Wis.....	1 90
Marx, Marion D., Harlan, Ky.....	24
Murray, Mrs. L. M., Ormond, Fla.....	5 20
Presbyterian Board of Publication & Sunday School Work, Philadelphia, Pa.....	6 45
Sale of Specimen Verses.....	2 13
Wainwright, Rev. G. W., Dist. Supt., Neb.....	2 80
	\$58 44

FOR MAY, 1892.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Expenses.	Colpor-teurs' Salaries and Expenses.	Foreign Agencies.	Grants to Mis-sion'y & other So-cieties.	B. S. Record.	Miscel-laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport-age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	2,764 54	17 53	16,167 84	5,241 42	131 23	556 13	.....	.....	.....	1 44	\$	\$ 24,880 18
Transfers..	....	....	....	....	352 35	27 54	.....	2,834 59	407 50	1,446 08	5,068 06	
Auxiliaries—Value of Books Supplied, &c.....											14,047 71	1 25
The Trade— " " " ".....											2,287 00	59 26
Books for the Blind on Account of Burr Legacy Income.....											75 95	65
Bible House Expenses.....												1,254 72
General Salaries and Expenses.....											151 96	2,930 38
Interest on Life Investment.....												30 00
Trust Funds Invested { Richard G. Keyes Gift..... \$1,000 00 E. Sterling Ely Gift..... 2,000 00 Fitch Shepard Bible Fund..... 183 85 }												3,183 85
Interest on Mortgage.....												1,963 33
Electric Light.....												10 24

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manufac-tory.	Machin'ry & Tools.	Salaries and Ex-penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re-turned.	Books Imported, Duties, etc.		
Cash.....	13,149 57	6,890 43	140 31	497 34	30 02	503 00	425 45	....	....	....	21,636 12
Transfers..	....	....	....	....	....	....	....	130 10	....	1,784 09	1,914 19
Total Transfers.....											23,544 87
" Cash Disbursements.....											55,949 93
Cash Balance forward to June, 1892.....											1,216 69

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$57,166 67

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty cents to twenty-seven dollars*. Testaments from *five cents upwards*.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. E. M. PIPKIN, Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D.D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. J. H. LOCKWOOD, Salina, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Winchester, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & N. & S. Dakota....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. H. P. BOND, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. G. W. WAINWRIGHT, D.D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Camden, N. J.
New York.....	Rev. D. K. VAN DOREN, Mechanicsville, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D.D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington, Idaho, Montana, and Utah Terr'y. }	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1892, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.